

14:1-9 Courting (continued)

1. Abarbanel to Shoftim 14:7

אמר למעלה שישרה בעיני שמשון כפי הראייה עם היות שעדיין לא דבר עמה, ולא ידע אם בשכלה ובדבריה ישרו דרכיה בעיניו גם כן כמו שישרה צורתה ותוארה. ועתה זכר שבבואם שמה דבר עמה ותישר בעיני שמשון בדבריה כמו שישרה בתוארה.

It said above that she was good in the eyes of Shimshon, based on his vision, even though he had yet to speak with her and he did not know whether her intellect and words would also find favour in his eyes just as her image and appearance had. And now it mentioned that when they arrived there, he spoke with her and she was good in Shimshon's eyes in her words, as she had been good in her appearance.

2. Talmud, Sotah 9b

"נִיבְקַע אֱלֹקִים אֶת הַמְּכַתֵּשׁ אֲשֶׁר בַּלְחִי" - א"ר יצחק דבי רבי אמי, הוא איוה לדבר טמא, לפיכך נתלו חייו בדבר טמא.

"And Gd split the hollow in Lechi" – Rabbi Yitzchak, of the yeshiva of Rabbi Ami, said: He desired that which was *tamei*, and therefore his life depended upon that which was *tamei*.

14:10-20 The ill-fated party

3. Malbim to Shoftim 14:12

"ומצאתם", פי' בקשו בעיר ובסביבותיה שם תמצאו עז שיצא ממנו מתוק, כי אחרי החפוש תמצאו גוית האריה והדבש. ובכ"ז לעומת זה היה הערבון בערך בלתי שוה, א] שהיו שלשים אנשים, לכל אחד שכל ובינה בפ"ע. ב] שבצד שלא יגידו לא יתחייב כ"א רק בגד א', ובצד שיגידו יתחייב הוא לבדו בשלשים חליפות, שזה דייק במ"ש "ונתתם אתם", ר"ל אתם ביחד. ג] שהיה להם זמן י"ד ימים:

"And you will find" – Meaning: Seek in the city and its surroundings, and there you will find that which is strong, from which the sweet comes, for after seeking you will find the body of the lion and the honey. And [despite the hint], the gamble was lopsided, for:

- (1) They were thirty men, each with his own mind and comprehension;
- (2) If they would not tell [the solution], each one would only be obligated to provide one garment, and if they would tell then [Shimshon] alone would be obligated to provide thirty garments, as he specified, "You [plural] shall give", you in combination.
- (3) They would have fourteen days.

4. Prof. Yehuda Elitzur, Daat Mikra to Shoftim 14:14

אלו יצאו המרעים-השושבינין לקראתו כפי שחיבום נימוסי תפקידם, היו רואים את עדת הדבורים בגוית האריה, וכל פרטי המעשה היו נודעים להם.

Had the friends-*shushvinin* come out to greet him, as the rules of their role required of them, then they would have seen the beehive in the lion's body, and they would have known all of the details of the event.

5. Dr. Chagai Misgav, **שמשון: נשים וחידות**, http://www.daat.ac.il/daat/ktav_et/maamar.asp?ktavet=2&id=1412

משמעויות למעשה יכולה להיות גם לאומית: ניצחון החלש על החזק, ניצחון שמשון על רעיו, ניצחון ישראל על הפלשתים... במקומה עומדת השאלה, האם שמשון מודע לכוחה הלאומי של חידתו...

Its meaning could also be nationalist: The victory of the weak against the strong, Shimshon's victory over his friends, the victory of Israel over the Philistines... The question remains: did Shimshon know the nationalist power of his riddle...

The Timeline of the Riddle

Approach 1: Rashi, Radak I

Sun	Mon	Tue	Wed	Thu	Fri	Shab
				1 (Riddle)	2	3 (Give up)
4 (She asks)	5 (She asks)	6 (She asks)	7 (He tells)			

Approach 2: Radak II

1 (She asks?)	2 (She asks?)	3 (Riddle, Ask)	4 (She asks)	5 (She asks)	6 (She asks)	7 (Give up, He Tells)
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Approach 3: Abarbanel, Malbim

1 (Riddle)	2	3 (Give up)	4	5	6	7 (Ask her)
8 (She asks)	9 (She asks)	10 (She asks)	11 (She asks)	12 (She asks)	13 (She asks)	14 (He tells)